

A
S E R M O N

PREACHED

At East *Dearham* in *Norff.* May 29. 1661.

BEING

The Day of the CORONATION
of our most Gracious Sovereign Lord
King CHARLES the Second, &c.

By *John Winter* Curate *Ibid.*

Ἀκαίρως ἀκαίρως. 2 Tim. 4. 2.

Οὐτε ἐν λόγῳ κολακείας, ὅτι ἐν ψευδέσι πλεονεξία. Θάδε μάρτυς. 1 Thess. 2. 5.

Mens Regnum bona possidet. Senec. Thyest.

L O N D O N,

Printed for *William Oliver* next to the Castle and Lion over
against the *Guild-hall* in *Norwich*, 1662.

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REPORT

OF THE
COMMISSIONERS OF THE
LAND OFFICE

FOR THE YEAR
1861

BY JOHN W. WILSON, CLERK

ALBANY:
PUBLISHED BY
J. B. KENDRICK & CO.,
1861.

PRINTED BY
J. B. KENDRICK & CO.,
ALBANY, N. Y.

Printed for the Commission of the Land Office, Albany, N. Y.,
against the Commission of the Land Office, Albany, N. Y.

To his only Patron in Heaven and Earth
GOD ALMIGHTY, FATHER,
SON, and HOLY GHOST,
and to his alone Honour and Glory;
And to the use, service, and benefit of the
Church of God, these weak and unworthy
endeavours are most humbly dedicated,
and devoted by

A faithfull

though one of the most contemptible

of the servants of Christ Jesus

John Winter.

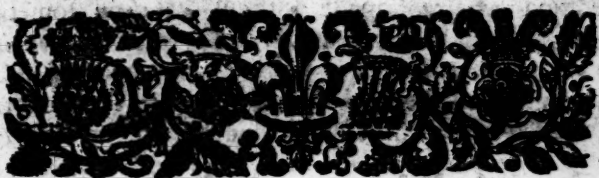


Imprimatur

Ex *Æd.* Sabaud.
Oktob. 10.
1662.

Geo. Stradling, S. T. P. Rev. in
Christo Pat. Gilb. Episc. Lond.
à Sac. Domest.





1 Pet. 2. 17.

Fear God: Honour the King.



His Text bindeth me to speak of, you to hear, and all of us to serve God and the King; God with fear, the King with honour: God above all, the King next under God, in God, and for God. This is the order of the Text, which is the word of God, who is the God of order. *Fear God, &c.*

St Peter, who in the account of the Fathers is the Prince of the Apostles, is indeed an Apostle for Princes; a Royall Evangelist, or an Evangelicall Royallist; a faithfull Servant of Christ Jesus, and a true Subject unto Jesus Christs Vicegerents: whose judgement Apostolicall is infallible; whose precept is irrevocable; and this is both his judgement and his precept, *Fear God: Honour the King.*

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter, Psal. 111. 10. Where no fear of God is, there is no wisdom, though perhaps, exquisite humane policy. Alas, *the wisdom of*
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this

this world is foolishness with God, 1 Cor. 3. 19. The consideration wher eof made faithfull *Abraham* sometimes afraid to speak the truth: *I said surely the fear of God is not in this place, and they will slay me for my Wives sake, Gen. 20. 11.* And the Apostle according to the Scriptures mustering and marshalling the body of sin, saying, *Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Asps is under their lips, &c.* at last brings up the rear with the cause of all, *There is no fear of God before their eyes, Rom 3. 13, &c.*

To prevent this overflowing of ungodliness and superfluity of naughtiness, here is the fear of God set before our eyes in the first place, (God grant we may have it so alwayes) and in the next place, the honour of the King. *Fear God, &c.*

As there is a due subordination in the duties; so near relation in the objects: for God, who is called in Scripture a King, is pleased to call Kings, Gods: *God standeth in the Congregation of Princes, he is a Judge amongst Gods, Psal. 82. 1.* God standeth in the Congregation of Princes; there is his divine presence and assistance, owning their Authority and furthering their Administration, when they govern well: And he is a Judge amongst those petty Gods, over-ruling their vigour, when they govern ill. This Judge amongst Gods, this King of the whole earth here commandeth, *Fear God, Honour the King:* comprising two great Commandements in four words, that the more easily they may be retained, the more severely the neglect may be punished. Then *fear, &c.*

In the words are two objects and two duties. The prime object is *God*; and our duty towards him is *Fear*: The second object is *the King*; and our duty towards him is *Honour*. *Fear God, &c.*

And first of the first object *God.*

And

And here we stick fast *in limine*, in the entry, and had need to pray, *Lord open our lips, that our mouthes may shew forth thy praise.* Could we speak with the tongues of men and of Angels, we should fail in speaking him, who made both men and Angels. How can he be comprehended, who is incomprehensible? or described, who cannot be circumscribed? How can baseness set forth Majesty? mortallity Immortallity? miserable man the most mighty God? *Et tamen laudare vult homo, aliqua porco Creatura tua:* And yet man a piece of thy workmanship hath a desire to praise thee. Aug. Confess.

The same was *David's* meditation, *I will magnifie thee O Lord my King, and praise thy Name for ever and ever,* Psal. 145. 1. giving a reason at ver. 3^d. *Great is the Lord, and marvellous worthy to be praised: there is no end of his greatness.* Marvellous worthy indeed; but who is worthy to praise him who is so marvellous? or who knows where to begin or end with him, who hath neither beginning nor end? The most aspiring expressions are but diminutions. The most potent Heroës of the earth, mortall Potentates may be dignified by accessory Titles; but nothing can be an addition unto him, who is, *ὁ θεὸς τοῦ πατρὸς ἐν πᾶν, God all in all,* 1 Cor. 15. 28.

Yet as the Sea gratefully receives into its bosome those returns of all the small Rivulets, which from it self were first derived: so God the fountain of goodness, honour, and praise, is pleased graciously to accept those praises which he first puts into our mouthes. *Who so offereth me thanks and praise, he honoureth me,* Psal. 50. ver. last. And though it is truly said, *The Lord is so great that he cannot worthily be praised,* Psal. 96. 4. yet is that whole Psalm spent in his praise; and in that Verse is he most praised, where it is said, *He cannot worthily be praised.*

But unto this great duty belongs great Caution, *De Deo etiam vera dicere, periculosum*. It is dangerous even to speak true things of God. Of such polluted lips are we. The friends of *Job* were no swearers, blasphemers, or prophane persons; yet the anger of God was kindled against them, because they had spoken unhand somely of him: wherefore he commanded them to offer sacrifice, and to get *Job* to pray for them, *Job* last, ver. 7, 8. Then fear God.

And consider we the object $\left\{ \begin{array}{l} \text{in his Essence, and} \\ \text{in his Attributes.} \end{array} \right.$

Essence, *ab esse*, to be. Some there have been, who have acknowledged no God; who imagined the world tumbled into this form of it self by chance, and was left to it self without an all-preserving providence. These were Atheists in gross, and condemned by the sounder sort of Heathen Philosophers. *Plato* could say, *Quid Deus est nescio, quid non est scio*. *Aristotle* did conclude there must be an *Ens entium*. In every creation or production there must be two terms, the maker, and the thing made. Nature is not infinite in its works; there must be One who made all things, and is made of none: and that is God.

Ignorance of this object hath caused all the Idolatry and prophaneness in the world. The *Athenians* Deity was a thing in the Clouds; they dedicated their devotions, *Ignoto Deo*, to the unknown God, *Act. 17. 23*. The *Gentiles* and the sometimes gentilizing *Jews* worshipped the Sun, Moon, and Stars, the Host of Heaven; as Saint *Stephen* charged against them, *Act. 7. 42*. The Sun was worshipped under the name of *Baal*, the Moon of *Ashira-roth*; and the great *Diana* of the *Ephesians* was such a Deity, *Act. 19. 28*.

To their severall Gods men did appoint severall Offices;

ces; as *Baalzebub* was against the Flies, and *Baalzephon* was a watch or guard: not much unlike to the fancy of those, who invoke divers Saints upon divers occasions. Yea, the *Gentiles* adored Birds, Beasts, and creeping things, *Rom. 1. 23.* Some worshipped their Gardentrash, *Rimmon* the God of the *Assyrians* mentioned, *2 King. 5.* was a Pomegranate: And God grant that many among us do not make their belly their God.

Alas for those poor Nations, whose case is to be deplored! Those miserable captives of Satan would have followed better lights, could they have seen them. But by this it appears, how fearfull a thing it is, for a people to be ignorant of the true God; or divided in the worship of God: Witness those Mariners in the Ship with *Fonas*, who in the storm, cryed every man to his God, *Fona. 1. 5.* A Ship is not manned with a few persons; and in that Ship there were *Tot homines, tot Dii*, so many men, so many Gods: And lest they all might miss the right God, they awaked *Fonas*, saying, *Awake thou sleeper and call upon thy God.* The men, though dull in science, were tender in conscience. They conceived there was a Deity, and that the angry Deity for some sin of theirs had brought that storm upon them. And it were to be wished, that when the Nationall Ship, wherein the welfare of the Church is embarked, be in a storm, that men would call every man upon God, that they perish not. *Fear God;*

As touching the Essence of God; God is Essence it self, and without him is neither Essence nor Existence, well-being, nor being. To be absolutely, is to be God; and to be God, is absolutely to be. *I Am hath sent me unto you;* said God in his Commission to *Moses*, *Exod. 3. 14.* *Moses*, *Pharaoh*, those *Israelites*, and *Egyptians* were; but God is for ever. Man passeth away, and when we

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ask after him, he answereth in the language of Dr *Caius* his Monument, *Fui Caius. Domine inspexi cetera infra te,* &c. Lord (saith St *Aug.*) I have looked upon all things beneath thee, and I find them neither altogether to be, nor altogether not to be; not altogether not to be, because they are from thee and by thee; nor yet altogether to be, because they are not that which thou art. Hence let men of clay, sons of *Adam*, learn to humble themselves before the most mighty God. For though they be invested with earthly glory, power and dignity, so far is all this from compleating their well-being, that it gives them not a perfect being. *In God we live, move, and have our being,* Act. 17. 28.

This is to be believed; but this is not all. The *Turk* doth believe thus much; the *Few* more: yet neither so much as they ought. For God is a Father, and hath a Son, who by way of Excellence is called his *beloved Son*, Mat. 3. 17. and the *only begotten Son*, Joh. 1. 18. The *Turk* is for God and Mahomet; the *Few* for God and *Moses*: but we for God and his Son Christ Jesus. *This is life eternall, to know thee the only true God, and Jesus Christ whom thou hast sent,* Joh. 17. 4. *Quem misisti,* whom thou hast sent; that was the stone whereat the *Fews* stumbled. They believe a *Messias* yet to come; we in him who is already come. He came in the fulness of time in our nature, who according to his divine nature was from everlasting. He is perfect God and perfect man, who once for our sakes became subject to mortality, that he might free us from everlasting misery. This is he whom the Prophet calleth a *Son*, a *Child*, and yet an everlasting Father, *Esa. 9. 6.* not by confusion of Persons, but by unity of Essence; according to that of our Saviour, *Joh. 10. 30.* *Εγώ εἰ καὶ ὁ πατήρ εἰς ἓν εἰμι.* I and the Father are one. Christ

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is God, and we must fear God.

But faith is the gift of God; and no man can say that Jesus is the Lord but by the holy Ghost, *1 Cor. 12. 3.* As then there is a Father and a Son, so a holy Ghost: three Persons and one true God. As we believe a God against all Atheists; so Christ to be true God against the *Arrians*, and true Man against the *Manichees* and *Valentians*; and the holy Ghost to be God, against the *Macedonians*. *Ananias* and *Sophira* by their fatall doom made good this assertion, *Act. 5. 3, 4.* *Why hath Satan filled thine heart to lie against the holy Ghost? thou hast not lied unto men, but unto God.* The Hereticks of old cavilled against the orthodox Fathers, because the word Trinity is not found in Scripture; to whom *S^t Ambr.* thus replied, *Si ita credi liceat, an nominari non liceat?* May we not speak what in substance we believe? And *S^t Hierom.* *Non est nobis cura de vocabulo, cum sensus sit in tuto.* We trouble not our selves about a word, seeing we hold the right meaning. Briefly; we were all baptized into the Faith of the blessed Trinity, Father, Son, and holy Ghost; and that by our Saviours Commandement, *Mat. 28. 19.* *And they three bear record in Heaven, 1 Joh. 5. 7.* And thus much of the Essence of this object, *God.* Now of the Attributes.

Personall,
The Attributes are } in similitude, or
Essentiall.

Personall Attributes are such as these; the Father to beget, the Son to be begotten, and the holy Ghost to proceed from both.

Attributes in similitude are such as these; when the Lord withholds his help he is said to hide his face, to depart and to frown: when he helpeth, he is said to encline his

his ear, to stretch out his hand, &c.

Essentiall Attributes are such as are communicable to all the Persons, and inseparable from the divine Nature; of which in this place briefly of these five: omnipotence, omniscience, holiness, justice, and mercy.

And first God is omnipotent, having in himself all power. He doth all that is done upon earth, (sin only excepted) and more he can do. The servants of God by his grace do something to his glory; but Christ saith, *Sine me nihil potestis facere*, Without me ye can do nothing, *Joh. 15. 5.* Pilate saith, *I have power to acquit, and I have power to condemn*; but saith our Saviour, *Thou couldst have none at all, except it were given thee from above*, *Joh. 19. 11.* Tyrants are potent, not omnipotent; they kill the body, and there is their *nil ultra*, they have no more that they can do. But when God hath killed, *he hath power to cast soul and body into hell.* I say unto you *fear him*, *Luk. 12. 4, 5.*

Yet is not this power of God at any time derogatory to his holy Nature, or prejudiciall to any of his sacred Attributes; so that some impossibilitities are in the Almighty, as thus; he cannot die, he cannot lie, he cannot do wrong: all which impossibilitities are no defects, but perfections of his omnipotence. Then *fear God*; for he is omnipotent.

Secondly, God is omniscient; he knoweth all things. Some men know much; one man excelleth another in knowledge: yet in the most knowing man his ignorance is greater than his knowledge. When *Eunomius* the proud Heretick, boasted that he knew God perfectly and all his Divinity, *St. Basil* posed him in one and twenty questions about the body of an Ant. *Thou knowest not the way of the spirit, nor how the bones do grow in the womb of her that*

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is with child : even so thou knowest not the works of God, who maketh all, saith the Learned Kingly Preacher, *Ecl.* 11.5. Dost thou know how thy garments are warm ? *Job* 37. 17. Who can tell how oft he offendeth ? *Psal.* 19. 12. Men neither understand the nature, nor the number of their errors. But God hath present and perfect knowledge of all things past, present and to come. He is omniscient ; therefore, *fear God.*

Thirdly, He is holy. *Holiness becometh his house for ever.* And needs must it do so, for the Lord is in his holy Temple, though his seat be in Heaven, *Psal.* 11.4.

Holiness so properly belongs to God, that the heavenly Chorus make it their only Theme and Antheme, singing perpetually, *Holy, holy, holy,* *Rev.* 4. 8. *Who shall not fear thee O Lord, and glorifie thy Name ? for thou only art holy. Then fear God.* *Rev.* 15. 4.

Fourthly, The Lord is as well just in all his wayes as holy in all his works, *Psal.* 145. 17. And this is a sad speculation. He is just, we unjust ; he the Judge, we the malefactors. As he is omnipotent, so his power is absolute, and his judgement independent ; from him lyes no appeal. As he is omniscient, so he needs no testimony, nor information ; nor can sinners find any elusion or evasion. As he is holy, so there is no inclination in him to favour unholiness, or countenance impiety. And now as he is just, so to all sinister respects he is inflexible. He is not like that unlucky *Felix*, who expected money from *Paul* the Prisoner, *Act.* 24. 26. He is not taken with *Saul's* stature, *Achitophel's* wisdom, *Absalom's* beauty, *Judas* his bag, nor *Tertullus* his eloquence : he is no respecter of persons, *Act.* 10. 34. So just that he cannot behold iniquity, *Hab.* 1. 13. So just that he rewards every man according to his works, *Mat.* 16. 27. So just that

he meets with *Adonibezek* in the circumstances of his cruelty; not a finger or toe escapes: extorting this confession, *As I have done, so hath God requited me*, Judg. 1. 7. So just, that when his only begotten Son stood before him, but in *similitudine carnis peccato obnoxia*, in the similitude of sinfull flesh, as it is *Rom. 8. 3.* (where the word similitude bears reference to sinfull, for Christ was in true flesh, but not in sinfull flesh) when I say, Christ Jesus appeared but in the similitude of sinfull flesh, he died for it. Oh who shall appear? (and yet, who shall not appear) before this just God? God be thanked in Christ Jesus, who hath a mercy-Seat, as well as a Tribunall. And so we come to the fifth and last Attribute.

Fifthly, Of all his sacred Attributes, God is pleased to give his mercy the sovereignty. Many, great and glorious are his works; yet *his mercy is over all his works*, Psal. 145. 9. God so delighteth in mercy, that he takes no delight in vengeance; Oh that the sons of men could do so! *I have no pleasure in him that dieth*, Ezek. 18. last. *There is mercy with thee, that thou maiest be feared*, Psal. 130. 4. Mercy without justice animates to contempt and presumption; and justice without mercy drives to hatred and desperation: but mercy and justice so eminently and incomparably refulgent in the Almighty, do conjure all to love, fear and veneration. Oh the infinite mercy of God! *O tu bone omnipotens, qui sic cures unumquemque, nostrum tanquam solum cures, & sis omnes ut singulas.* Oh thou good Almighty one (saith St. Aug.) which so carest for each of us, as if he were thy only care, and yet for all as well as one.

The Lord hath generall mercies for all his creatures, mercies for men good and bad; and he hath speciall mercies for his children: whereof, some are conferred in this life,

life, as faith, hope, patience, charity, peace of conscience, and joy in the holy Ghost; other are reserved unto the next life, whereof the eloquent St. Paul was able to give no other account, but this, *Eye hath not seen, nor ear heard, nor have entered into the heart of man the things which God hath prepared for them that love him, 1 Cor. 2.9.* Thus is he mercifull.

Now put all these together. If our eternall God, Father Son and holy Ghost, from whom, by whom, and in whom all things have their being and well-being, be omnipotent, omniscient, holy, just, and mercifull; then *ubi timor?* Where is our fear? *Mal. 1. 6. Fear ye not me, &c. Jer. 5. 22. Dost not thou fear God?* said the penitent thief to his fellow, *Luk. 23. 40.* So the object leads to the duty, *fear God.*

Fear is either } Naturall,
 } Servile, or
 } Filiall.

Naturall fear is a passion of the soul arising upon the apprehension of impending evil, whether evitable, or inevitable. This passion precisely in it self considered, is not evil; being a principle of nature tending to self-preservation. This fear was in our blessed Saviour at his passion, who was heard in that he feared, *Heb. 5. 7. and the apostles* faith the Original, signifying a cautelous shunning of harm, and also a care of piety; to shew, that true piety and the fear of death or mischief are not inconsistent, but may stand together. But this fear then becomes evil, when it is greater than the fear of God; as the words of our Saviour imply, *Mat. 10. 28.* the word [*usque*] there used, telling us that we may fear men who kill the body, provided, that we rather fear God.

Servile fear carries baseness in its name, and can never

be made good; but is oft a cause of much evil. It may be thus described.

It is a formal or superficial compliance and submission to avoid punishment. This a true description. All Tyrants and Usurpers, all Supplanters of Princes, and Invaders of Prerogatives, know it to be so: And all by them enslaved, when they dare, will say so. The yoke that is by violence put on, is commonly by violence put off; and the honour and obedience, which this fear procureth, is such as poor Infidels pay the Devil: who worship him not for any good, but for fear he should hurt them. This is a fear for the Devil; yea, the fear of the Devils: *Dæmones credunt & horrescunt*, The Devils believe and tremble, *Jam.* 2. 19.

The fear then which concerns our purpose, is the filial fear; which is a compound duty, made up of these three, fear, honour, and joy. *Serve the Lord with fear, and rejoyce unto him with reverence*, Psal. 2. 11. Filial fear may thus be defined: It is an awfull reverence seated in the heart, causing us to perform obedience unto the Lord our God, for his own sake, with joy and delight. Thus to fear God is to love him. No man serves with joy and delight whom he loves not; and to obey meerly for his sake whom we obey, is pure love indeed.

When Satan would traduce *Jobs* service of God, he used this Argument; *Doth Job serve God for nought?* Job 1. 5. falsely suggesting, that *Job* served for gaines-sake, not for Gods sake. Indeed it was well the experiment was made upon *Job*; for in these dayes, when God layes his hand upon men, they lay violent hands upon God: they curse and blaspheme him to his face. But the fear of God is not mercynary, or tyed to sinister respects; but qualified with these weighty resolves: *Shall we receive good at the hand of*
God,

God, and shall we not receive evil? The Lord hath given, and the Lord hath taken away; blessed be the Name of the Lord. Though the Lord slay me, yet will I trust in him, Job 13. 15.

The prime cause and ultimate end of our fear must be God himself; the Text saith absolutely, *Fear God*, God for his own sake.

Propter seipsum, modus sine modo, non sine premio, S. Bern. quamvis sine premij intuitu. Then, even thou art to be feared, Psa. 76. 7. Thou for preeminence; thou for excellency; thou absolutely; thou universally; of all Kings, as well as of Subjects: For as thou givest honour, so thou pourest contempt upon Princes, Job 12. 21. No persons or qualities are exempted; no time limited; the duty is purely Catholick. *Fear God.*

It now remaineth, that by way of examination the duty be brought home to our selves; that we may see how the fear of God hath been preserved or neglected in our dayes.

There is much fear in the world; too much fear of the world; too little fear of God throughout the world: men fearing most, where no fear is; and not fearing, where their chief fear should be.

The covetous person fears, sometimes that his goods will not fill his houses; sometimes that his houses will not hold his goods; and sometimes lest thieves break through and steal. There are his fears.

The distrustfull person fears, that God cannot satisfie the wants of his people; that he cannot send bread in plenty, should he make Windowes in Heaven; as that diffident Lord said, 2 King. 7. 2. There are his fears.

The ingrosser of Corn fears Gods blessings; he horribly derads a plenty; that he shall not make the Ephah

small and the Shekel great, small measure and a great price; that he shall not buy the poor for silver, nor sell the refuge of his Wheat, *Amos* 8. 5, 6. There's his fear.

The prophane and dissolute person fears the eye of man. The adulterer watcheth for the twilight. The thief feareth publick justice, but makes no conscience of private mischief. The schismatick fears the tranquility of the Church and Nation. The heretick fears the propagation of the truth. The traytor fears the discovery of his plot, that his pernicious counsel shall be defeated; and then with *Achitophel* he is ready to hang himself.

The rebell fears any thing but God; he fears his Confederates, lest they forsake him; and he fears good Subjects, lest they suppress him. He fears not only the Restauration, but even the gracious Pardon of his Sovereigne, though confirmed with Royal Signet and Sacrament; for having himself broken the bond of Loyalty, he thinks nothing can tie Royalty. There's his fear.

Here are many fears; but *Timor unus necessarius*, one fear is necessary; *fear God*. Had this fear been planted in mens hearts, the other fears had never troubled their heads. *The fear of the Lord is to hate evil*, *Prov.* 8. 13. Let that rule be the touchstone for our times.

Have we not seen sinne march uncontrouled, with a Sword in its hand, to cut down them that laboured to cut down it? Hath not the abomination of desolation stood where it ought not? Have not Churches been made Stables for brute beasts, by men worse than beasts? yea, we have seen the House of God made a Den of Thieves, and all the pious devoted endowments gaped at, for to be devoured at a morsel, by those, who enlarged their desires as Hell: for whom nothing but Hell it self is large enough. Son of man hast thou seen all these abominations? we have
seen

seen the blood of Innocents spilt as water upon the earth ; and men haled to Prison, torture and death, because they made a conscience of Gods Commandments : because they did what the Text enjoyneth, *Fear God and honour the King.*

We have seen the truth spoiled of her Garments, and her Robes given to falsehood to cloak her filthiness ; whilst the maintainers of truth have been made as naked as her self. We have seen humane Ordinances, the humours and devices of vain men, of so late a birth, that they merit not the name of Traditions, outvy the sacred Word of God. By this it appeareth, there was little of the fear of God among us. Men made so much use of Gods Name, that they had quite forgotten his Nature. If in the Prophet *Jeremy's* dayes, that Land mourned because of Oaths, as he complained *Jeremy 23. 10.* well might our Land mourn : whether we consider the customary and profane swearing, or the sacrilegious, hypocritical, trayterous and seditious swearing, that hath been used amongst us. Nor is it easie to say, whether professed wickedness, or counterfeited holiness, hath done most mischief in our dayes. Against all these, the fear of God is a soveraign remedy. Fear none of their fears, but sanctifie the Lord God in your hearts, *&c. Isai. 8. 13.* Thus the first part of the Text terminates in it self : *Fear God.*

Now the fear of God being a safe guide, by direction thereof, let us proceed to that duty which is next to the fear of God ; and that is, *Honour the King.*

And first of the object.

The word [*King*] is from the *Saxon* language, *Quasi Rynig*, that is, knowing or seeing ; for that excellent Spirit of wisdom which God puts upon Princes. In Latine it is *Rex*, from *Rego* to Governe ; not to be under popular Governors, but to Governe the people under him. In the

the Greek, the original language of the Text, the King is called βασιλεὺς, *quasi* Βάσις λαῶν, the foundation, pillar, stay and ground of the people, and of their welfare and happiness.

How principally a foundation is required in a building, all men know; and no men better than Mæchanicks: yet in the subversion of Kings, who are the foundation of humane societies, none are more busie than Mæchanicks. It would be considered, that to undermine the foundation, is to ruine the whole building, and to supplant, the King is to undoe the people. So long as the foundation holds, the building, though decayed, may be repaired; but to talk of a fair building, and yet to root out the foundation, is to build a *Babel*, to build Castles in the aire. They know not what they do, who strike at this foundation; they bring an old house upon their heads, and confound the uniformity of political structure.

And yet in this building is a great difference from our edifices. Our foundations bear all the burthen of the Fabrick; and are in themselves neither glorious nor conspicuous: But Kings, as their work is weighty, so their glory is eminent above others, as *Sauls* stature above the people, by head and shoulders.

Again in our buildings, the foundation is lowest, and the building ascending: But contrarywise, this is descending. The building is the people; the foundation of the people is the King; and the foundation of the King is God: And so the ground-work is laid in Heaven. *Fear God, honour the King.*

The government of the world, *ab initio*, was Monarchical. *Adam* was sole Monarch, having under his command all the inferiour Creatures; one Tree excepted. There was no treason, nor rebellion in the world, untill those Angels

gels proved Devils; and having conspired, tempted our first Parents to rebell against their Maker. Monarchy is an embleme of the heavenly Majesty. There is one God. In every well-ordered family there is one Master: And in the most flourishing Nations *the Romans*, one King, as *Homer* sings. Two Suns in the Firmament is a Prodigy; and Competitors for a Crown make a Nations Tragedy. The Text saith in the singular number, the King. Honour, &c.

Noah in his Family was King and Priest, as appears by his jurisdictional censure upon his ungodly Son *Ham*, *Gen. 9.* *Abraham* is saluted by the Sons of *Heth*, by the title of a mighty Prince, *Gen. 23. 6.* And when the generations of *Jacob* grew numerous, God gave them *Moses* in the Civil Government, and *Aaron* in the Ecclesiastical. So long as they were without *Moses* and *Aaron*, they were under cruel Taskmasters: And they gat not out of slavery and bondage, untill God gave them those to govern them. I read indeed of one *Israelite*, that opposed *Moses* at the first; and he is said to be one that did his neighbour wrong, *Exod. 2. 13.* And it is no wonder, if they that have done their brethren wrong, do not love to see a Prince or a Judge over them.

What honour God gave to *Moses*, we see *Exod. 4. 16.* saying unto him, *Aaron shall be to thee instead of a month; and thou shalt be to him instead of God.* A Viceroy is next to a King, and a Deputy-God is as high as a mortal can be, yea, he is called plainly a King, *Deut. 33. 5.* *He was King in Jeshurun.* And had not *Moses* been as good as King, how could *Corah* and his Complices have been so bad as Rebels: whose quarrel was, that he made himself altogether a Prince over them, *Numb. 16. 13.* that he made himself so, was their false suggestion; that God had made

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him so, was their grief and indignation.

The rule by Judges untill *Samuel*, was not far from Regal Government; far from popular. *Israel* disliked it; and they did ill in it: not that simply to desire a King is evill, but their desire of change. Had they then been govern'd by Kings, after the manner of other Nations; they should have sinned as much in seeking their removal: for God saith for each of his Vicegerents, as for *Samuel*, *Non te sed me*, they have not rejected thee but me, 1 *Sam.* 8. 7.

A generation of men is risen up of late, who would make people believe, that Monarchy is Antichristian, that Kings are but Feoffees in trust (forsooth) for the peoples pleasures; and upon conceited misbehaviour, are to be stripped of Crown and Dignity, of liberty, life and all, and lots cast for their garments.

If this be the condition of Kings, what are slaves? to maintain this opinion, they have nothing but damnable presumption, and treacherous combination. But the Spirit of God in his holy Word speaks other language, telling us, that God owns the Power even of wicked Kings, requiring our due obedience and peaceable submission. Godliness is not essential to Sovereignty, though Piety is the greatest glory of Sovereigns. It is not an inseparable accident. God called them his annointed, who called not on him; and owned them for Kings, who owned not him for God. The *Persian* Monarch *Cyrus* is called Gods annointed, *Esay* 45. 1. *Daniel* told the idolatrous King of *Babylon*, *The God of Heaven hath given thee a Kingdom*, *Dan.* 2. 37. And our Saviour hath said plainly, *Tuum est regnum*, *Thine is the kingdom*, *Mat.* 6. And to say truth, the people fell not from their duty to Princes, untill they fell from the Lords Prayer.

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Thus it appears by the Scriptures, that Kings are from God, *quatenus Reges*, as they are Kings. Kings no Saints are lawfull Sovereignes as well as the best; their authority is from God, the abuse of it from themselves. Nor are Kings within the Church, less regal than those without. God forbid that they should suffer an eclipse for being his servants. And as far be it from us to think, that Subjects enlightned with the knowledge of God, should come short of Infidels in obedience, and plead priviledge against Gods Commandements. If the Spirit of God speak so highly and honourably of heathenish Princes, by what spirit speak they, who disdainfully and despitefully open their mouths against their Christian Kings? Surely it is a high obligation to the Church of God, (how else comes it among the consolatory promises?) when the Lord giveth *Kings for nursing Fathers, and Queens for nursing Mothers*, *Esay 49. 23.* they must be foolish and wicked Children, who are injurious to the Nurser God gives them; seeing it is most sure, that God knoweth better what is meet for his Children, than his Children know what is meet for themselves: then *Fear God, honour the King.*

When *Samuel* poured the Oyle upon *Sauls* head, he said, *Is it not because the Lord hath annoynted?* *1 Sam. 10. 1.* *Samuel* was but Minister of the Ceremony; but God was Author both of the Ceremony and of the substance: It was the discharge of *Samuels* Function, Gods Uction; therefore he saith (*v. 24.*) unto the people, *See ye him whom the Lord hath set over you. And all the people shouted and said, God save the King.*

Thus the King, who is the foundation of the people, hath for himself a good foundation, even God. *Inde illis est potestas, unde spiritus*, saith *Tertullian*. Thence have they their power, whence their souls. And, *Cujus jussu nascuntur homines*

homines constituuntur principes, saith *Irenaeus*.

By whose command men are born, Princes are ordained. But they need not testimony from men; he that made them speaks enough for them. *By me Kings reign*, Pov. 8. 15. Kings in general, each in particular, all without exception. The Text saith not, honour the wise King, the pious King, the learned King, or the gentle King; but *Honour the King*.

A quatenus ad omnem, from one King, as a King, unto every King, the consequence maketh for the honour of the King; as well for *Saul* as for *David*: as well for *Ahab* as *Josiah*. God saw that there would arise rebellious generations; and therefore his Word hath left men without excuse. For in all the Book of God, (wherein are pregnant commands for the honour of Kings,) there is no dispensation for Subjects disobedience, in case of the Kings wickedness. Those whom God makes Stewards over his Household, he leaves not to the censure of the inferiour Servants. In case they fail of duty, he will severely punish them; but to him only they ought to stand or fall. The Old and New Testament accord. *Samuel* the Prophet, and *Peter* the Apostle herein agree; the people must honour the King.

And it will indeed be hard to find a worse King, than him in whose time *St. Peter* lived. The man was *Nero*. Not to charge him with Heathenism, or his common faults; take notice of these special enormities; and grand offences. He murdered his own Mother *Agrippina*, his Wife *Octavia*, his Brother *Britannicus*, and his Tutor *Seneca*; and at last slew himself; as is reported by *Suetonius*. Under this *Nero* *St. Paul* was beheaded, and *St. Peter* the Penman of this Text, was crucified with his head downwards. Thus the object is plain. The King, because King, must have

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have from the Subjects the duty appertaining to a King ; and that is honour. And so we come to the duty : *Honour the King.*

Honour] By this word is understood sometimes, that general good behaviour, and civill deportment which extendeth unto all men. So in the first words of the Verse it is commanded, *Honour all men.* But here it is taken for a more special and excellent performance : *Honour the King.*

Some perhaps, may think the first command enough, the last superfluous. But though all Kings be men, all men are not Kings. There is a general honour due to all men, and there is a speciall honour due to Kings. Every duty must be squared to its object. God is the God of order ; order is made of inequalities. Parity tends to confusion. Therefore the Lord doth issue forth his special War-rant for the Kings special honour. *Honour the King.*

Now what shall be done to the man whom the King of Kings will honour ? Let the Royal Apparel be put on him, the Crown-Royal set on his head, the knee bowed before him, and let it be Proclaimed, *Honour the King.*

This duty must be inherent in our thoughts, words, and actions. Our thoughts of Kings must be reverent, or else in Gods construction they are maledictions. *Curse not the King, no not in thy thought, Ecclef. 10. last.* Not in thy thought ? Who then shall plead for evil words ? *Thou shalt not revile the Gods, nor curse the Ruler of thy people, Exod. 22. 28.* Ye know *Naboths* Indictment, *1 Kings 21. 13.* *Naboth did blaspheme God and the King.* The form of the Bill was right, though the matter false. Thus a thought against a King, binds a man over to answer at Gods Bar ; and a word makes him guilty of the publick death of Malefactors.

What then shall we think of open rebellion? Let us consult with the Oracle of God. See *Saul* a bloody Persecuter, in *Dauids* hands, *Saul* asleep, not dreaming of his danger; *Dauids* servants bid him pursue providence, and lay hold on the opportunity: But *David* the man after Gods own heart, was so far from justifying the cutting off *Sauls* head; that his heart smote him for that small intrenchment upon his Prerogative, the cutting off his skirt, 1 Sam. 24. 5. And when he found him asleep again, *Abishai* said, *Let me smite him to the earth*; but *David* said, *Destroy him not; for who can stretch forth his hand against the Lords annointed, and be guiltless?* 1 Sam. 26. 9. *David* understood *Saul* to be sacred in his dignity, though profane in his conditions.

When the *Amalekite* came with an officious Lye, saying, that *He had slain Saul*; *David* and all the men that were with him rent their cloathes, as not enduring so horrid a relation. *How wast thou not affraid* (said he) *to stretch forth thine hand to destroy the Lords annointed?* And when *St. Peter* himself drew a Sword against the Civil Power, (though in Christs personal defence) and smote off *Malchus* his eare; instead of Christs commendation, he had this sharp reproof, *Put up thy Sword into its sheath, for all they that take the Sword, shall perish by the Sword*, Matth. 26. 52.

But this is a hardy generation, and fear not perishing by the Sword; and therefore I refer them to the 13th Chapter of the Epistle to the *Romans*; where the Apostle tells Rebels what they must expect. He doth not say they shall have exemplary deaths, confiscation of goods, and ruine of posterity; (though these things commonly befall them) perhaps, their success may purchase them an Indemnity: But he tells them of a reward, which (with-
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out their repentance) shall never fail them ; *They shall receive to themselves damnation.* Oh the many thousands of poor silly souls, that rebellious projectors, and trayterous Protectors, send out of the world in their Cause, deluded with sugred promises, ample salary, stipends and revenues out of honest mens estates, Crown-Lands, Kings Palaces, and the Churches Maintenance ! Oh that their Leaders would deal as clearly with them as *St. Paul*, and tell them, that they shall have the Devil and All ; for *they shall receive to themselves damnation !* The Kingdomes of Princes would then be more quiet ; Christs Kingdome of Grace more established ; and Satans Kingdome not so much. (as now it is) enlarged. Damnation ! oh fearfull word ! who can but tremble at it : none surely but they, who have quite forgotten the words of the Text, and neither *fear God, nor honour the King.*

Honorate] It is an Imperative active, and bids something to be done. Negative honour is not meet for Princes, nor negative obedience for Subjects. That men honour their King, it will appear to others, when their speeches tend to the advance of his Dignity, and their actions, to the preservation of his Person : It will appear to their own consciences, when their thoughts of him be reverent. Our thoughts are known only to God and our selves ; but it is good to purge the fountain : *For out of the abundance of the heart the mouth speaketh, and the hand acteth.* A trayterous heart will prompt a scandalous tongue ; and a scandalous tongue will raise up a rebellious arme : yea, some tongues an Army ; witness *Absalom*, 2 Sam. 15. and *Sheba*, Chap. 20. both whose ends were according their doings. *Absalom* was hanged in an Oak, and *Shebas* head thrown over a Wall.

Let Subjects, who have gracious Princes, be thankful

full unto God for them, and pray for their long and happy Reign : And they that have evill Princes, let them send up Prayers and tears to Heaven for them, beseeching him, who hath the rule of the hearts of Kings, to turn their hearts, and not to take his mercy utterly from them, as he took it from *Saul*.

As for our speeches of Kings ; God speaking so highly of them and for them, hath taught us to do the same. *Thou art worth ten thousand of us* ; said the Subjects of *David* unto *David*, 2 Sam. 18. 3.

Then are Kings honoured, when Subjects give them heart, tongue, and hand ; help and wealth as need require. The Stamp upon the Coine speaks the Kings Power and Prerogative. It was our Saviours argument ; *Cujus est Imago ?* whose is this Image, or Supercription ? Mat. 22. 20. Then much out of the way are they, who take *Cæsars* Coine to fight against *Cæsar* ; and are hired with his silver Picture, to destroy his sacred Person.

As tribute of money, so good Subjects pay their Kings (when need requireth) their lives for tribute. The arms latch the stroke to save the head whole. *If my Kingdome were of this world, then would my servants fight, that I should not be delivered unto the Jews*, John 18. 36. By the word and warrant of Christ then, Subjects may fight for their King ; not against him. It is a branch of this duty, *Honour the King*.

Again, *Honorate* ; It is an universal command to all those within each Princes Dominions, without exception, or exemption of any persons whosoever. Look to the beginning of this Epistle, and see it directed to all the Elect in *Pontus, Galatia, Cappadocia, Asia and Bithynia* ; to all that had received the faith of Christ Jesus, St. *Peter* commands, *Fear God, honour the King*.

The Pope, who sets himself above Kings and exempts his Clergy from their Authority, goes beyond the Commission of of *St Peter*, whose successor he pretends to be; and beyond the example of Christ, whose Vicar-General he would be accounted: And so an Emperour once told him. *Ille noster & vester institutor, &c.* He that was both our and your founder, receiving nothing from the hands of any earthly King, payed tribute for himself and for *Peter*, leaving you an example.

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There are others in the world now, though Antipapistical, yet more Antimonarchicall; who under pretence of serving their King Christ Jesus (as they speak) will be obedient to none upon earth. But let all such Saints know, that seeing all the Elect are commanded to obey the King, within whose Dominion they live; all that will not obey, must be reprobates. *Quare fremuerunt gentes?* And why were the people so mad, to imagine vain things? Kings there shall be, and Lords there shall be unto the worlds end; for Christ can lose none of his Attributes: And *he is King of Kings, and Lord of Lords*, 1 Tim. 6. 15. Thus under pretence of liberty, people bring themselves into meer slavery; being vassals to the worst of Tyrants, even unto Satan, *the Prince of darkness, who ruleth and reigneth in the children of disobedience*, Eph. 2. 2. Then *fear God, and honour the King*.

But suppose the two objects in the Text be at variance, God commanding one thing and the King a contrary, what is then to be done? *Obediendum est majori*, we must obey the greater. This was the case of *St. Peter* and *St. John*, who positively determined, *We ought to obey God rather than man*, Act. 5. 29. Howbeit, our opposition must be as theirs was; Gods word, and sound reason. For as they that flatter Kings in evil, do not honour, but much

dishonour them : so they that oppose the errors of their Prince *vi & armis*, run themselves into the greatest error. Such remedies are worse than the disease. Men do but break a wooden yoke and bring their necks into an iron one. When men rest upon God for help, God will help them ; but when they trust upon their own devices, even by the same will God plague them.

And take this for a constant rule ; As the Text is a double precept, so a double consequence. *Fear God*, and *honour the King* ; *honour the King*, and *fear God*. If ye do one, ye must do both ; if ye omit either, ye perform neither.

Now put all together. The King whether Christian or Infidel, pious or impious, is to be honoured of all sorts of people within his Dominions ; in thought, word, and deed ; with prayers, tribute, and personall assistance. This is the summe of this precept, *Honour the King*.

It is requisite that this part of the Text also pass under Examination, how it hath been fulfilled or violated in our dayes ; to the end, we may lament and repent the evils past, and be better instructed for time to come.

And here of necessity the jucundity of the present times must be somewhat imbittered. As Cooks at Feasts condite their luscious meats with sharp sauces, to excite the appetite ; or, as the *Egyptians* at their Banquets used to set a deaths-head upon the Table, to repress riot and mortifie luxury ; or, as the Lord at the institution of the Passover commanded the people of *Israel* to eat bitter herbs with their sweet Lamb, *Exod. 12. 8.* or, as our blessed Saviour founded for us his last Supper upon the bruising of his sacred Body, and the effusion of his most precious Blood : So, in the midst of this Nations triumph, there is cause enough of sorrow, in the remembrance of that

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Royall Blood, whose weight lieth heavy upon this Land, untill this day. The Lord pardon it for Christs sake.

We had not now done this great honour to the Royall Son, if we had not first done that great dishonour to the Royall Father, our late King, Saint, and Martyr. I thank God, it is the fear of God, and the vindication of his truth, and that alone, which hath ever obliged me, and ever shall, to maintain the honour of the King, Father, and Son. As for worldly respects, I thank God, I never had them, either in my possession, or affection. He deserves not bread, that serves Christ for loaves; nor he that honours his Printe, to receive his Princes honour. I like well the gallant resolution of *Mephibosheth*, 2 Sam. 19. 30. *Let Ziba take all, forasmuch as my Lord the King is come again in safety to his own house.* I know in whom I have believed, and upon what foundation my Loyalty is grounded; even that which God in his Word hath laid, and the Prophets, Apostles, and holy Martyrs have built upon. It was the saying of Mr *Cranmer*, *I owe my fidelity unto the Crown; and upon earth acknowledge my Prince, my only Supreme.* It was the counsell of Mr *Bradford* in his Epistle to the City of *London*, (which I wish they had never forgotten) *Be zealous in your Religion; but in no case lift up your hand against your Prince.*

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Nevertheless, I shall not speak ought in the personall commendation of any Potentate, which my conscience tells me doth not belong unto him. I had rather live in a Cave with bread and water, than for flattering any *Abab*, be fed daily at *Fezabels* Table. But God be praised, who hath this day set before our eyes in this Nation a King; whose transcendent vertues can be expressed by none but himself, in the constant tenour of his Royall and heavenly conversation. But first of our own unworthiness in point

of duty ; and then somewhat of his worth and Excellency.

For our parts ; it must sadly appear, that as the fear of God had small success amongst us ; so the Kings honour found as hard entertainment. *Honour the King ?* The very pronuntiation of the Text in a publick Audience, some few moneths since, would have cost a man his life. Instead of honour, rail, revile, and blaspheme ; call him tyrant, traitor, murtherer ; undo all that stand up for him ; separate his Royall Consort and hopesfull Issue ; lay violent hands on his sacred Person ; imprison and arraign him as a Malefactor ; condemn him and carry him in triumph to execution, to the affront of Heaven and him that dwells therein ; murther him at his own Royall Palace : And all this against all precepts and presidents. No matter for Scripture : Fear no God ; Honour no King.

Loe, these have been thy Gods ; these thy *Omri*-statutes, and these thy practices, Oh *England !* Had *Zimri* peace who slew his Master ? When the Land of *Israel* was smitten three years together with famine, the Oracle of God declared, *It was for Saul, and for his bloody house, because he slew the Gibeonites, 2 Sam. 21. 1.* And need we look far for the cause of so many plagues and mischiefs, as our Land in these late years hath groaned under ? the many droughts, fatall burnings, mortall sicknesses, and other innumerable calamities ? Was not our Nationall sin far greater than *Israels* ? There the King slew the slaves : but here the slaves slew their King. There one of the worst of Kings contrary to a Nationall Oath and Covenant killed some of the basest of the people : but here the basest of the people contrary to many Nationall Oaths, Protestations and Covenants murdered one of the best of Kings. *Quis talia fando temperet à lachrymis ?* It is high time to revive the Text, which hath long lain dormant, *Fear God, &c.*

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The King! Even thence arose the rancour of our generation of Vipers; for such a King they murdered; as the Land was not worthy of: therefore at one stroke they cut off both the King and Kingly Office; by a most blasphemous and ungodly Vote calling the Office of a King (which is the sacred Ordinance of God) a thing dangerous and useless, troublesome and burthenfome. By this they declared that the Kings unpardonable crime was, that he was the King; that they had as little to say against the Person, as against God himself; and that themselves were the pure offspring of *S^t Jude's* reprobates, who despise dominion, and are not afraid to speak evil of dignities. So the Plot was against God and the King. First they trampled the fear of God under their feet, and then they laid the Kings honour in the dust. The fear of God stood as a Bulwark before the Kings honour; but our Military men cast it down. Surely the last perillous times mentioned by *Saint Paul*, 2 Tim. 3. are fallen upon us. Yea such times have we lived in, as have denied the prayers of the Church (which were never restrained from Turks and Infidels) to be made for our most Christian Princes; notwithstanding the expresse Word of God to the contrary, 1 Tim. 2. 1. Men have been made believe, that Regicides and murderers of Princes, go to Heaven a new way which was not known to our forefathers; that Rebels merit eternall life, storming and taking Heaven by force of Arms, through the Canon breach of Gods Commandements.

Those *Jews*, who, being asked by *Pilate* *Shall I erueise your King?* answered, *We have no King but Casar*, were more modest in their wickedness: for they never had owned him for their King, whom they put to death. But many confessions and protestations of our Sovereigns sovereignty did our Countrey men make, with hands lifted up

to Heaven; to pull down vengeance on their own heads for their perjuries: Notwithstanding all which, more desperately than *Jews*, they murdered him; by their deeds speaking those *Jews* language, who said, *His blood be on us, and on our children.*

These things can never be too much lamented, or repented; they may be forgiven. Every one of us hath his share in that blood, though (God be thanked) not in the same degree or manner. *Vitia virorum sunt vires tyrannorum.* The King could never have suffered in life or honour as he did, had we walked in the fear of God as we ought. And yet for the consolation of the deepest engaged person; I dare say, God will fully pardon it, in case they heartily repent it. We are all guilty of the blood of Jesus Christ our Saviour; for our sins were the cause of his sufferings: and yet by the same blood we hope to be saved. Oh the infinite wisdom, mercy, and goodness of our God! The Lord grant that all they, who have the greatest share in the Blood of their Sovereign, may have their full part in the blood of their Saviour.

Let us lay hold of the counsell the Apostle gave those *Jews*, *Act. 2. 40. Save your selves from this untoward generation.* And of that, *Act. 3. 19. Repent and be converted, that your sins may be blotted out.* Let us pursue with unfeigned sighs and tears these our misdoings, that we feared not as we ought so great a God, nor honoured as we should so gracious a King. And henceforth let us take heed of dishonouring the Text: *A twofold error hath been about it.*

1. Some there were, who thought it enough to speak highly in the Kings Cause, to drink his health, and curse his enemies; whilst the dissoluteness of their lives caused weak persons, to condemn the good Master whom they had

had never known, for the bad servants sake, whom they had known. They must be much in the fear of God, who would be much for the Kings honour; and they that fear God most, are like to do the King the best service. *Fear God: Honour the King.*

2. On the other side, some there were, who being frequent in Sermons, prayers, meditations, and pious collations, of an austere life and plausible deportment; thought themselves obliged to serve the King in nothing. They spake against, prayed against, and otherwise acted against him, as they had opportunity. Thus pretending sacrifice, they lost obedience; boasting of the Spirit, they ran into rebellion, which is as the sin of witchcraft; and grew obdurate in stubbornness, which is as Idolatry. They gloried of faith, and wanted charity; they cast off the honour of the King, and thereby laid aside the true fear of God: For *fear God*, and then it follows, *Honour the King.*

1 Sam. 15.
23.

Thus having seen our errors on either hands, let us labour to amend them. I have done with the Text; but yet I think my self bound by duty towards God, the King, and his people; to adde some reasons, shewing why we the people of this Land are more bound to fear God and honour the King, than other Nations, or former generations.

And first, because we were so deficient in our duty to our late King. Though not towards God, yet towards the King, I can well approve of the Doctrine of Supererogation. I hope God will enflame the whole Nation with a zeal towards their Sovereign, and that for the redemption of the reputation of our Countrey, and the vindication of our Religion; both which of late have received a very great wound and blemish. I hope the Land will not think any honour too much for the King and his Successors, having

ving done too much dishonour to the unparaleld Predecessour. Then fear God: Honour, &c.

Again, Honour the King, because he is the true, genuine, and Royally descended King; a successive, not an elective King; having inherent, incorporate, and innate, all the Right that God and Nature can give a King. A King he is, from whom each member of this poor bruised Nation, may safely, as from the true naturall head, expect healing, nourishment and protection. No heterogeneous head, no head of any other kind can be adapted to this body politick; no more than a wooden head will fit a humane trunk and members, or be affected with the bodies condition. We have had many heads, (God help us) untill the Nation seemed like the creature called an *Amphisbæna*; which (as Writers report) so moveth, that no man knows which is the head, and which the tayl. We have had *multos Regulos*, many petty Kings, who were not *Basilides*, but *Basiliskoi*, Cockatrices, or crowned Serpents, whose very aspects were deadly. But now behold your King! not a mushroom-King, sprung up in a night without a foundation; not a *Phocas*, who by the murder of his Lord aspired to the Diadem; who entred like a Fox, ruled like a Lion, and died like a Dog. Such Kings grow up whilest men sleep, like the tares the Devil sowed in the field. Such a one have we had over us lately; I shall not offend your presence with his Name: because it stinks. What honour? what comfort? what safety can a Church or people have under such Kings, as are ashamed to own the Title of King, though they wrongfully hold all that appertain to a King? Such persons may answer those that make addressees to them, and do them homage; as *Marcus Antonius* did the people of *Rhodes*, *Agas nec Rex, nec Dominus, sed Regis ac Domini interfectior*,

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fecter, I am neither Lord, nor King; but a Lord and a King-killer. Such Lords, such Servants; such Kings, such people. What hath infested this Nation with such swarms of incorrigible Ruffians. Have they not been animated to the perpetration of Villany, by the examples of greater Offenders, usurping Authority? Was it not a warrant for base principled spirits, to run into all kind of Atheisme, when they saw Wickedness in the place of Justice, and Treason it self mounted on the Throne? *Socrates* said, *It made him laugh to see great thieves hang little ones*. How could they in conscience punish Malefactors, who (all circumstances considered) were the greatest Malefactors, not only in this Nation, but in the whole world? It is reported of *Cle-mens* a servant of *Agrippa*, that he being somewhat like his Master, counterfeited himself to be *Agrippa*, and pillaged a great part of the *Romane* Territories; and being caught and brought before *Tiberius*, and asked by him, how he came to be *Agrippa*? he answered, *As you came to be Ro-mane Emperor, that is to say, by perjury and ambition, hy-pocrisie and rapine*. Thus by means of such Princes, the Or-dinances of God are vilified, and blasphemed; and Autho-rity it self is rendred contemptible. But God be thanked, who hath given us a King indeed, a true and worthy Pa-triot of the Church and people; A King, whose past mis-ery is his present, and shall be his future glory: A King, whose constrained peregrinations are some good part of his regall accomplishments; *Qui mores hominum multorum vi-dit & urbes*, as *Virgil* sings of his *Aeneas*. A King, whom without all flattery, we may salute in the stile of the Lyrick Poet, *Mecenas atavis editere regibus*; whose Great, Great Grand-fathers were Kings. It was the Quære of the wise men, *Matth. 2. 2.* Πῶς ἐστὶν ὁ τοιοῦτος βασιλεὺς; *Where is he that is born King?* &c. As for fools or flattering *Parasites*, the

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giddy People, mercenary Souldiers, or hypocritical Scribes and Pharisees; they might adore *Herod* the Usurper: But the wise men looked after him that was born King. *Blessed art thou O Land, when thy King is the Son of Nobles, Eccles. 10. 17.* A great blessing indeed; this Land hath ever found it so: But never were the people so sensible of it, as by the want of it. Then *fear God, honour the King.*

Again, *Fear God and honour the King*, because the King truly fears God. And this appears in his piety towards God, and his clemency towards his Subjects.

His piety towards God is visible in his gracious, patient, and Christian demeanour, throughout his Solitude, Expulsion and Exile. In his childhood was he hurried by the fury of the times, from his Royal Palace, to which he hath been as a stranger well nigh eighteen years. A great part of which time he hath been constrained to dwell among a people of a strange language, a more strange Religion; so that he well might say, *Woe is me that I am constrained to dwell in Mesech.* To what distresses of soul, as well as of body and fortunes his sacred Person was exposed, is not possible for us to conceive. This we all know, that he was forced to receive his bread from their hands, and for his subsistence, to depend on their civilities, who were sworn enemies to his Religion. And all this was occasioned by his own Countrey-men, who professed the same Principles of Religion which his Majesty did, and yet pursued him with deadly hatred. Was not here cause enough to make the enemies of our Religion, have both Us and our Religion in scorn and derision? Was not here cause for *Jews, Turks, and Infidels*, to blaspheme the Name of Christ Jesus, which we so boast of, and to spit at all our Worship and Service? And was not here cause more than enough, to make our Sovereigne hate and abhor both Us
and

and our Religion ? But blessed be God who hath kept him. By the grace of God he is that he is, *Calum non animum mutat*. He returns more strictly united unto his pious Principles, refined by his afflictions, and consecrated through his Sufferings unto his Regall Office. He enters into his earthly, as Christ entred into his heavenly Kingdome; *through much tribulation* : a hopefull argument, that God will henceforth make him glorious, both in this world, and in the world to come. Then, *fear God*, and, *honour the King*.

Again, *Honour the King*, for his clemency toward his people. And this his goodness is *suprà hominem*, above the nature of man. He graciously offers Pardon, before the Land had grace to Petition for it. He pardons many, who injured both his Royall Father and himself, desiring to make his people *uno ore Britannos*, protesting his dislike against all opprobrious terms of distinction; being tender of their honour and reputation, who were no way sparing of his. Thus he requites good for evill; not insisting upon vindication of his injuries, nor exempting any Persons from Pardon, but those whom the Parliament shall except. And they, that out of conscioufness of their crimes, dare not appear before that most indifferent Court; will find but few to plead for them. Let not them now blame the King, but themselves, for the disquiet of their souls. When they followed pernicious Counsels, and pursued unwarrantable actions, they should have fore-thought of the danger and hazard. But surely, many men seeing no King in the Land to be honoured; thought there was no God in the world to be feared.

That gracious King, who with so tender affection can look upon so undeserving a people, must needs have a great stock of goodness. He desires, who ought to be obeyed,

Ovid.

and intreats that there may be no more effusion of blood. *Et patrio pater esse metu, probor*; may he say. As *Solomon* [*1 Kings 3. 27.*] knew her to be the true Mother of the Child, who had rather lose her right in it, than have it divided by the Sword: So may he be known to be the true Father of the Countrey. *Bonus pastor curat oves*, The good shepheard loveth his sheep; but they whose own the sheep are not, care for nothing but to fleece and flay them: of which we have had wofull experience. Then, *Fear God and honour the King.*

Again, *Honour the King*; because the King is the fountain of all that honour, peace, plenty, and prosperity, which in a due proportion, is derived unto every member of the Nation, both in Church and State. Since we had counterfeit Princes rule over us, we have had counterfeit Peace, counterfeit Prosperity, and counterfeit Religion. The Land hath been pestered with strange Lords, base Highnesses, ugly Excellencies, multitudes of Madams, all Gentlemen, and most men ashamed, either to be, or to be called good men. Had our forefathers, who lived and died in the fear of God, and obedience of their Kings, been raised up by the power of God, and sent to see the confusion of their posterity, they would have thought they had been in Hell: The perpetual clattering of the terms of Quarter, Excize, Plunder, Pillage, Sequestration, Decimation, and many other costly expressions; all which were wont to be as meer heathenish Barbarismes in our English Dialect. We remember the time, that under a King, every man sate quietly under his own Vine, eat the fruit of his own Fig-tree, and drank the water of his own Cistern. What men had, they could call their own; they safely held it to themselves, and securely disposed it unto their posterity. All this, and much more, do we owe under God to the honour

honour of Kings. Then, *Fear God, &c.*

Again, *Fear God and honour the King*; because God hath highly honoured and owned the King: And that miraculously, both in his Preservation and Restauration.

First, In his Preservation; so that all the *Psalms* of deliverance which *David* made will fit our King as exactly, as though they had been made for him. He may say unto the Lord, *Thou givest victory unto Kings, and hast delivered me thy servant from the hurtfull sword.* He may say of his enemies, *They came about me like Bees.* The 124. *Psalm* may be his Song, *If the Lord had not been on our side, they had swallowed us up quick.* And as the children of *Israel* to escape the *Egyptians*, marched through the Sea, (in humane probability, the plain way to destruction) and so were saved: So did the Lord lead our gracious King through the midst of his armed enemies; whilst they were blindfolded with their own fury. *Hic digitus Dei*, This was the finger of God. Then, *Fear God and honour, &c.*

Lastly, *Fear God and honour the King*; for his miraculous Restauration. How often hath he been ecchoed through the Land, *Nolumus hunc regnare*, we will not have this man rule over us? Yea, the rebellious crew made the *Jews* choice, *Non hunc sed Barabam*, not this man, but *Barabas*; they cryed, give them a Traytor, a Murtherer, any one for King, but he that was, is, and ought to be their King. How often hath the Royal Posterity been renounced by the pretended Authority of this Nation? And after all this, behold the King ruleth even in the midst of his enemies. The same stone which the builders refused, is become *Caput Anguli, Caput Anglie. This is the Lords doing, and it is marvellous in our eyes.* It is the Lords doing plainly; for where are those proud enemies, that boasted themselves impregnable for strength, and unmatchable for policy?

1 Sam. 5. 4.

policy? Are they not cast down without hands, like *Dagon* before the Ark? Like *Dagon* indeed, head and hands cut off, and nothing left of them but stump. Their wits and their courages are gone together, and they are subdued without fighting. And which is yet more wonderful, the good King hath conquered many of his enemies, and made them his friends, by the power of his own goodness: the greatest conquest, that ever King gained over disobedient Subjects, except the Victory of Christ Jesus. Alas, *William* the Conqueror did but conquer the bodies, but our gracious King hath conquered the hearts and souls of the Nation. A strong argument, that his wayes please God; because so many of his enemies become his friends.

It was the advice of his glorious dying Father, that he should labour to be *Charles* the Good, rather than *Charles* the Great; and he told him, that the time would come, when many of his great adversaries should be smitten with remorse of conscience; and make all possible demonstration of their Loyalty unto him the Son. And now that Royal Prediction is abundantly fulfilled. Thus gloriously in our Horizon appears *Charles* the Second, for vertue and piety second to none, but *Charls* the First.

The observation of this great work may serve to imprint in our hearts, the fear of God, and the honour of the King; and make us ever think upon that advice of King *Solomon*, *Prov. 24. 21. My son, fear thou the Lord and the King, and meddle not with them that are given to change; for their calamity shall rise suddenly.* This Scripture hath been fulfilled in our dayes. We have seen those that neither fear God nor the King; and that loved nothing but changes; a generation of Changelings. And their calamity is come upon them suddenly; so suddenly that they foresaw it not. Sudden was their Rise, and more sudden

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was their Fall. Children remember the beginning of their glory ; and old men have lived to see an end of it. What profit then will it be to any man to follow the like courses. These men are the present hatred and scorn of men ; and are like hereafter to be the history and hissing of all Nations and generations.

What advantage is it for a man to sin, that he may repent ? and to offend the King, that he may crave his Pardon ? The end of such things is death ; Death temporal without the mercy of the King ; and death eternal without the mercy of God. Then, *Fear God, honour the King.*

Soli Deo Gloria.

F I N I S.
